

[Bananal Village]

coats, although hand-knitted sweaters are seen. 000
 Old women wear their hair long, parted in the middle and tied at the back of the neck with a ribbon or a piece of string. 302
 Young women who have been to the neighboring towns braid their hair and some even have permanent waves. The young ones also use face powder and lipstick. Locally 301
 made gold and silver rings and bracelets are worn, the bracelets often having the name or initials of the wearer engraved on them. Necklaces of store beads are in common use and one may still see a few old-fashioned necklaces made from small dried berries.

Children under 5 years of age go about unclothed except in cold weather when they wear a sleeveless shirt but no pants. Very young children are carried straddling the mother's hip. 291 [854]

Although the houses and cooking arrangements of the Terena do not appear to be exactly sanitary, the people themselves are clean and neat. In hot weather both men and women bathe every day. Clothes, even when worn and patched, are kept clean by constant washing. During any day of the week women can be seen at the stock water dams washing clothes. 515 [296]

AGRICULTURE

The agricultural practices of the Terena, today, conform closely to the methods employed by the "caboclo," or poor Brazilian farmer. The tools used, the crops grown, the methods of storing and preparing field produce for consumption are the same. In fact, the Terena have learned their agricultural methods by working on Brazilian farms. If any differences exist they arise from the greater efficiency of the "caboclo," resulting in larger areas cultivated, higher yields, and a larger reserve of food products. In the preparation of the land, the digging stick has given place to the iron hoe, and the stone ax to the machete and steel ax. 241 177 [412]

When a Terena wishes to prepare a field he looks for the type of soil and moisture conditions that are suitable for the crop which he wishes to grow. As the village of Bananal is on a plateau the soil tends to be rather sandy and dry, suitable for fruit trees and for manioc, which is a hardy plant. Surrounding the houses, therefore, are found orchards of mangoes, oranges, lemons, and bananas, and some manioc. The orchards are planted largely at the insistence of the Post manager. The mango 241

[Chaco Period]

Terena

to the child, the name usually being that of a relative long dead. A mother suckled a child until a new baby was born or until the child was able to eat solid food. A child was carried strapped on the mother's back by a belt called *apóone* or held by the same strap in front while suckling. For short distances small children were carried straddling the hip of the bearer. Childbirth appears to have been treated purely as a secular event, for the Terena remember no special ceremonies or rites connected with it.

Today, childbirth is treated in the Brazilian fashion. In cases of difficult birth the missionaries are present to give medical help. They also give advice in the care of children. The infant is baptized into either the Catholic or Protestant faith. In addition to receiving a Brazilian name, the child also receives a Terena name. It is whispered that abortion and even infanticide are still occasionally practiced.

PUBERTY

Although the puberty ceremony for boys and girls is no longer practiced, the Terena say that in the past each family celebrated the coming of age of its children, only the chiefly class giving a public ceremony. When a chief's daughter reached the age of puberty, *iyoti*, her kinswomen fastened a small bell, *tóhi*, over the doorway of her house, which was periodically struck by one of the women. The girl painted her body black with "genipapo" or red with "urucú" and sat cross-legged on a reed mat in the center of the house. The women of the village then brought cotton and beans which they threw over the head of the girl. The kinswomen of the girl gave the visitors food and drink. There was no long period of seclusion, as this ceremony lasted for 1 day only.

Even today, menstruating women paint themselves black and abstain from washing as in the past. Contact with water is believed to cause the enmity of a certain water witch that lives in a lake or river and controls the supply of fish.

In the past, the sons of the chiefs went through a public ceremony at puberty called *tima*. The principal part of the ceremony consisted in the boy approaching his father dressed in a light-red blanket which he took off, then donning a dark-red blanket handed him by his father. The dark-red blanket was a symbol not only of adulthood but

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Young Terena woman with her child. (Cachoeirinha, 1957)